THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory*" (ISAIAH 5: 3).

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HEAVEN AND HELL.

GRADED CONDITIONS IN THE HEREAFTER.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE destiny of souls in the hereafter is a subject of persistent interest and concern in human belief and speculation. Even pagan literature and the languages of heathendom testify to a general though ofttimes vague conception of two widely separated places or strongly contrasted states of future existence, which are in the main equivalent to the Heaven and the Hell of dogmatic theology.

The Holy Scriptures generalize the future estate of the righteous as Heaven, and of the opposite as Hell, without giving warrant, however, for the belief that but two places or kingdoms are provided, to one or the other of which every soul is to be consigned, according to the balance sheet of his life's account, and perhaps on a very small margin of merit or guilt. Equally unscriptural is the inference that the state of the soul at death determines that soul's place and environment throughout eternity, forever deprived of opportunity of progression.

When left to his imagination, without the guidance of revelation, man conjures up a Heaven and Hell to suit his fancy. Thus, to the mind of a savage, Heaven is a hunting-ground with game a-plenty: to the carnal, Heaven promises perpetual gratification of senses and passions; to the lover of truth and the devotee of righteousness, Heaven is the assurance of limitless advancement in wisdom and achievement. And to each of these, Hell is the eternal realization of deprivation, loss, disappointment and consequent anguish.

Divine revelation is the only source of sure knowledge as to

what awaits man beyond the grave, and from this we learn that at death the spirits of all men pass to an intermediate state, in which they associate with their kind, the good with the good, the wicked with the wicked, and so shall endure in happiness or awful suspense until the time appointed for their resurrection. Read what an ancient prophet said:

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care and sorrow * * * Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them: thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection" (Book of Mormon, Alma 40: 11, 12, 14).

It is plain that Paradise is the dwelling place of relatively righteous spirits awaiting the glorious dawn of the resurrection. The final judgment, at which all men shall appear before the bar of God, is to follow their resurrection from the dead. We shall stand in our resurrected bodies of flesh and bones to receive from Jesus Christ, who shall judge the world, the sentence we individually merit, whether it be, "Come, ye blessed of my Father," or, "Depart from me, ye cursed." (See Matt. 25: 31-46.)

In His solemn discourse to the apostles immediately prior to the betrayal, our Lord sought to cheer their saddened hearts with the assurance, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also" (John 14: 2, 3).

Here is conclusive proof of varied conditions in the world beyond; and the teachings of Paul are incisive as to the state of resurrected souls: "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (I. Cor. 15: 40-42).

Revelation in the current age avers even more explicitly than do earlier Scriptures the fact of numerous and graded states provided for the souls of men. There is a celestial kingdom, into which shall enter all who have won not alone salvation, but exaltation. And who are these blessed ones?

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power. And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the First Born. * * * These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just" (Doc. and Cov., Sec. 76).

Next in order is the Terrestrial kingdom, in which shall be saved those who, though honorable according to the codes of men, have failed in valiant and aggressive service in the cause of God, and also those who have died in ignorance of the prescribed laws and ordinances of the gospel.

"Behold, these are they who died without law. And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh. Who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. * * * These are they who are not valiant in the testimony of Jesus: wherefore they obtain not the crown over the kingdom of our God."

Yet lower is the Telestial kingdom, and of its inhabitants we read:

"These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. * * * These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. * * * These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. * * * These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work. * * * But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore."

Far below the lowest of these kingdoms of glory is the fate or place decreed for the souls who have sinned in the full light of knowledge and with conscious guilt, those who, having received the testimony of Christ, have ruthlessly and wantonly denied it in the interest of temporary gain or gratification, who have fallen so far in transgression as to be known by the awful name "sons of perdition," for whom no forgiveness is promised. (See Doctrine and Covenants, Sec. 76: 32-38).

Thus is it provided that every soul shall inherit according to his deserts under the inviolable laws of God. Salvation is relative. He who attains the Telestial state is saved from the fate of utter perdition; he who wins a place in the Terrestrial is raised above the lesser glory; and those who merit exaltation in the Celestial kingdom are supremely blessed, for they shall dwell and serve with God and His Christ eternally.

ASKING FOR PROHIBITION.

A SHORT time ago a public meeting was held in St. George's Hall, Liverpool, under the auspices of the Free Church Council, for the purpose of urging the Government to take efficient measures for economy in the conservation of food and tonnage, by prohibiting the manufacture of alcoholic beverages during the war, and for some time afterwards.

Some such measure is very much needed. Those who have studied the statistics available for the United Kingdom in the liquor trade, claim that while the consumption for 1916 shows a decline of 12 per cent., as compared with 1915, and 18 per cent. as compared with 1914, yet the expenditure in money on intoxicants did actually increase at least 12 per cent. over that in 1915, and 24 per cent. over that of 1914. The amount spent on intoxicants is said to be the highest on record. In other words, a very large part of the increase in wages has been wasted in the public-houses. One of the speakers at the meeting stated that, from the beginning of the war to the end of 1916, the Nation had spent no less than £387,000,000 on drink.

It would certainly be to the advantage of the whole people, if the government would prohibit the manufacture and sale of intoxicants. This is no longer a theory only. Prohibition has been tried in Russia, and its benefits have been demonstrated there. A newspaper correspondent, quoted in the *Literary Digest*, tells the wonderful story. He says that the producing capacity of the working-man has been increased fifteen per cent. since the proclamation of the prohibition decree. Monday, which formerly found the Russian muzhik in the gutter, has become a normal working-day. The people have rushed to the schools and the savings-banks. The family life has been changed.

During the month of January, last, the Zemstvo (County Assembly) of Moscow sent out circulars to the peasants, in order to ascertain the public sentiment regarding the effects of the temperance ukase. The following are typical answers:

"The men feel stronger. Their treatment of their women folk and attitude toward their neighbors is not the same as before.

"The children are now nicely dressed, and have even shoes on their feet. One hears no more quarreling in the *izbas* (farmhouses).

"I was amazed to find among our farmers some who subscribe to newspapers.

"The people have become more honest."

The women particularly have embraced the new condition with enthusiasm. When the public-houses were closed, many of the women marched in procession to the churches and there lighted candles as an expression of gratitude to the Lord for the great delivery. And, when, last spring, the question of again permitting the sale of beer and red wine came up in the Duma, Tarasov, a farmer-deputy, exclaimed: "If the women would hear you, they would pull you down from this platform."

The closing of the public-houses in Great Britain and all other countries would mean untold blessings to the human race, both temporal and spiritual. Some saving must be effected somewhere, when the interest on the enormous national debts, now incurred, must be paid. To cut out the drink would help some. To abstain from tobacco, tea, and coffee would mean another big saving. And then, if military institutions could be limited, by mutual agreement, to a minimum, and international courts of justice established, the annual saving would be enormous. Some such measures must be taken after the war. But at present there is no reason why all the belligerents should not close all the breweries, distilleries, and public-houses as a beginning of the work of the redemption of the world.

The churches ought to be foremost in the demand for this reform. For they can do no good among the masses of the people, until these are sober.

THESE were great days for America, for England, for France, three mighty democracies so interlocked in a great common cause that, please God, they would never again be separated. Yonder, across the seas, the great majority of American citizens were thinking of life, not of death. * * * Their object was simply the rights of mankind, for which they were only one of the Champions, and to do their duty they would sacrifice their lives, their fortunes, and all they possessed.—The Bishop of the Philippines, at St. Margaret's, Westminster.

MINUTES OF IRISH CONFERENCE.

THE Irish conference of the Church of Jesus Christ of Latter-day Saints convened at 106 Ann Street, Belfast, Ireland, April 15th, 1917. There were present: President George Brooks, Jr., and Elders William W. Kent, Sidney L. Wyatt, and Joseph H. Ririe, of the Irish conference. The services were conducted by President George Brooks, Jr.

The morning session commenced by singing, "Joseph Smith's first prayer." Prayer by Elder Walter Pring. Continued by singing, "Did you think to pray?"

The purpose of the Sacrament was explained by Elder Joseph H. Ririe. Sister Elizabeth Kingsberry led the congregation in the Sacrament gem (Book of Mormon, III. Nephi 18: 7). The Sacrament was then administered by Elders Thomas J. Ditty and John Stewart, during the passing of which the hymn, "While of these emblems we partake," was sung.

The thought gem, "God loves a cheerful giver," was rendered by Phyllis Fulton, aged 5 years. The parable, "The foolish rich man" (Luke 12: 16-34), was told by Albert Savage. Doc. and Cov., Sec. 101, verses 34-36, were repeated by Samuel Ferguson. The testimonies of the witnesses of the Book of Mormon were recited by Bryan McGee. The song, "Our Angels," was rendered by the junior class.

The remaining time was occupied by President George Brooks, Jr. We are, he said, the sons and daughters of God. We existed with Him, as spiritual beings, before the creation of the world, and there were laws then given which we must obey in order to receive blessings. Obeying God's laws is an evidence of intelligence. We can prove things by observation as well as by experience. If we know God's laws and fight against them, we crucify Christ afresh in our hearts. Some of the laws relate to partaking of the Sacrament worthily, keeping the Word of Wisdom, paying tithing, and the gifts of healing, etc. You will be healed according to your faith. A person's faith can be measured by his obedience to the laws of the gospel.

The meeting concluded by singing, "The day dawn is breaking." Benediction by Elder Theodore H. Fulton.

The afternoon session commenced by singing, "Do what is right." Prayer was offered by Elder Thomas J. Ditty. Continued by singing, "We thank thee, O God, for a Prophet."

On motion by Elder William W. Kent, the general and local authorities were sustained. The vote was unanimous.

A quartet, "I know that my Redeemer lives," was sung by Sisters Sarah Hans and Lydia Ditty, and Elders William W. Kent and George Brooks, Jr. Sister Hans took the solo part.

Elder Sidney L. Wyatt was the speaker of the afternoon. He related instances of God's willingness to give revelations accord-

ing to the needs of His people. He then described the condition of the world in the meridian of time. In all ages, he said, a man who brings to light some unknown truth, is regarded as a heretic. Christ was considered in the same light. His mission was only to the lost sheep of the house of Israel. Among them He established His kingdom, but after they had rejected it, the Gentiles were "grafted in." The speaker next quoted prophecies, showing that there was to be a falling away from this kingdom. He referred to ecclesiastical history and to the disrupted condition of the Christian world as proofs of the fulfilment of the prophecies concerning the universal apostasy. But, he added, the darkness is no longer universal. God has, in our day, raised up a mighty Prophet to usher in the latter-day dispensation.

The meeting was brought to a close by singing, "Guide us, O thou great Jehovah," and benediction was pronounced by Elder Walter Pring.

The evening session commenced by singing, "The Spirit of God like a fire is burning." Prayer was then offered by Elder Theodore H. Fulton. Continued by singing, "What was witnessed in the heavens?"

Elder Joseph H. Ririe was the first speaker. He said, in part, that, in order to understand Christ's doctrine, we must study it aggressively. Revelation is the rock upon which Christ built His Church, and thus it becomes a fundamental principle of Christianity. None of the Reformers ever claimed to have received revelation from God. They were, no doubt, acting under inspiration, but not revelation. Elder Ririe then spoke of the prophecies relating to the restoration of the gospel in the latter days, and dwelt upon their fulfilment, and the natural accompaniment—persecution. Many, he said, are looking for the fulfilment of these predictions in the future, but our testimony is, that Christ's Church is now upon the earth. Its ministers are called through revelation. The gospel is not in word but in power.

A duet, "Unanswered yet," was rendered by Sisters Sarah Church and Sarah Hans.

Elder William W. Kent, the last speaker, asked the question, Wherein do we differ, in our religious beliefs, from other churches? He then contrasted our faith with that of the world in respect to the Godhead, the atonement, and the first principles of the gospel. No man, he said, has authority to change God's laws. A man must be called, as was Aaron, to officiate in His name.

"Rock of Ages," was sung by Sister Elizabeth Stuart.

Conference was concluded by singing, "Now let us rejoice in the day of salvation," and benediction was pronounced by Elder John Stewart.

All the meetings were well attended by saints and investigators, and a good spirit prevailed.

WILLIAM W. KENT, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 26, 1917.

EDITORIAL.

FREEDOM IN RUSSIA.

THE announcement made in a report from Russia to the effect that the provisional government has repealed all laws, actually in force, limiting the inhabitants of Russia in regard to creeds and religions, has, perhaps, not received the general attention it deserves. If it is correct, it is one of the most important items of news of this portentous year, for the repeal of the old, intolerant laws in Russia would mark the beginning of a new era in history. Asia, as well as Europe, would feel the influence of the new order. At present heavy clouds of suffering and sorrow darken our view, and many eyes are dimmed by tears, because of the calamities that have befallen the world. But, when the clouds are lifted, and the tears wiped away, so that we can see clearly, it may well be that we shall be able to recognize the hand of the Lord, even in this war, because of the blessings that will follow it.

If religious liberty is established by law in Russia, one of the greatest changes possible would occur in that country, as by the wave of a magic wand. It would be like opening all the doors and windows in an old castle long closed to the life-giving forces of the outside world. A volume of fresh air and a flood of glorious sunshine, metaphorically speaking, would be let into every nook and corner. The accumulated dust of orthodox superstitions would be revealed to view, and swept out. The microbes of ignorance and abject servility would die, and the bats, the night-owls, and the loathsome creeping things that hate the light would flee in alarm. The people would suddenly wake up and find that, after all, life is sweetest when with it go full freedom of the pursuit of happiness, and equality, under the law. With religious liberty, political and industrial liberty, governed by just and equitable laws, would come naturally; for freedom to think and to worship God is the beginning, the foundation, and the guarantee of all legitimate freedom, and of development along both spiritual and material lines. What is the secret of the wonderful power of the two great Anglo-Saxon nations that have again joined hands across the mighty deep for the salvation of mankind? Whence their wealth, their influence, their ideals? Can they not all be traced to the possession, by them, in the highest degree, of that Pearl of Great Price—religious freedom—for which our ancestors were willing to sell all they had, and to give even their lives? And now, if another great nation has

opened wide its doors to the Brotherhood of Man, the world has passed one more milestone on the road to the Millennium. May we not sing, "Glory to God!" and rejoice, when the countless sons of the mighty Russian giant finally fall into line and join the ranks of those who are marching under the majestic banner of liberty?

The established religion of Russia is the "orthodox" Greek, or Eastern, generally called Greek Catholic. When Christianity first was preached among the Slavs, it spread with great rapidity. The Scriptures were translated into Slavonic in the 9th century, and in the latter part of the 10th century Vladimir II. ordered the Russians to become Christians.

The dying injunctions of this monarch to his sons give us a fair idea of at least one side of the character of this great Russian, who was a strange combination of fierceness and gentleness. He said, in part:

"O my children, praise God and love men. For it is not fasting, nor solitude, nor monastic life, that will procure you eternal life, but only doing good. Forget not the poor, nourish them; remember that riches come from God, and are given you only for a short time. Be fathers to orphans. Be judges in the cause of widows, and do not let the powerful oppress the weak. Put to death neither innocent nor guilty; for nothing is so sacred as the life and the soul of a Christian. Never take the name of God in vain; and never break the oath you have made in kissing the crucifix."

The great reformer of Russia was Nicon, who lived in the 17th century. He was appointed a Patriarch in 1652. He has been called the Russian Chrysostom, Luther, and Wolsey. He made war upon intemperance and founded hospitals and almshouses. He opened the way for the emancipation of women, by extending to some of the sex the privilege of attending religious worship. He improved the church services by vocal music, and he introduced preaching. Notwithstanding all this, he believed in the application of physical force with the utmost severity, as an aid to his reform efforts. Priests and monks who were found intoxicated were, under his regime, imprisoned and beaten. Foreigners who refused to embrace the "orthodox" faith were banished. This spirit of austerity and intolerance has left its impress on the laws, customs, and character of the Russian government and people, and, at times, it has broken out in persecution against dissenters and others outside the church.

But, notwithstanding the rigor of the Russian laws, the country has always been, and is now, torn by religious strife. It is filled with dissenters. There is a large sect called *Staroviertz*, or Old Believers, the members of which hold that the established church is the Babylon of the Revelation by John, and that they themselves are the really orthodox. The profess to follow the Bible. It is said there are several million members of this sect.

One sect is known as *Skopzi*, or Eunuchs. It is said that they

hold that Czar Peter III. was an incarnation of Christ, and that He will return and reign over them. They believe that as God revealed Himself in Christ, so the Holy Ghost reveals Himself in them, and they are, consequently, the only true Christians.

The *Sabbatniki* observe Saturday as their Sabbath, and regard the Mosaic Law as the sole divine revelation.

The *Duchoborzi*, or Warriors for the Light of the Spirit, have no priesthood and no sacraments, and keep no Sabbaths and no festivals, although they meet on fixed days for prayer and worship. Through the influence of Tolstoy several thousands of this sect were given an asylum in Canada a few years ago.

The *Molokani* claim to take the model of their church from the Apostolic Church, as depicted in the New Testament. They reject all later authorities. They have no hierarchy, no paid clergy, but choose elders from among themselves. They hold cottage meetings on Sundays, and spend their time in singing, prayer, Bible reading, and conversation on religious topics.

Besides all these peculiarly Russian sects, Roman Catholics, Lutherans, Baptists, Methodists, Mennonites, and many others are represented.

The Jews in Russia are estimated at about two millions and a half, and it is a matter of history that they often suffered great hardships there, up to the time of the great world war. One of the fabulous stories concerning the Jews circulated and believed in Russia, is this, that they require the blood of a Christian child for certain ceremonies connected with the celebration of the Passover. By telling this story, agitators have been able to arouse mobs, murder the Jews and pillage their homes in many localities.

What a change there will be when religious liberty is established and all God's children can dwell together in unity and peace, notwithstanding all difference in race and creed!

When that time comes, there should be a wide door opened for the preaching of the gospel of our Redeemer, as revealed in our day, through the Prophet Joseph Smith. And, undoubtedly, many of those who have turned from the cold formalism of orthodoxy and scattered in the various sects, where they have hoped to find the truth after which their souls have been hungering, will recognize the voice of the Shepherd, when they hear it, and follow Him. Undoubtedly, in Russia, as well as in the Scandinavian countries, and in Great Britain and Germany, there are many of the blood of Israel, who are waiting for the hour of redemption, through the proclamation of the gospel, and they will believe, when they hear it.

Truly, the plans of the Almighty are being accomplished in our day. The world is being prepared for the coming of the kingdom of God in power. The "little stone" is growing mightily and will, as foretold long ago, finally fill the whole world.

J. M. S.

WINIFRED GRAHAM'S FINAL WORD?

"To Mr. Percy Percyval,
Trafalgar Buildings, Trafalgar Square, London.

"Dear Sir:—Thanks for sending me the papers, etc. Since I last wrote you, I have received a great deal of fresh information about the 'Mormons,' and I do not wish to have any more communication with them, or their emissaries. I note they do not refute my statement that 'polygamy has not been expunged from their doctrines.' It would be useless for me to send a copy of that 'pass to Salt Lake City,' as they say, in their letter, 'This would be no proof that girls were sent to Utah for improper purposes.'

(Signed) Winifred Graham (Mrs. Cory)."

These lines were sent by the Novelist to Mr. Percy Percyval, and by him forwarded to the *Star* for publication, as her final word, presumably, in the recent controversy, provoked by a newspaper attack on the Church, founded on statements credited to her.

Among the stories told in the newspaper referred to were these, that the "Mormons" are preaching polygamy, and that—O horrors! "When girls are sent to Utah, their friends and relatives never hear of them again. Immediately on landing their names are changed. Seceders from the faith are placed under a ban, escape being made practically impossible by the network of spies surrounding the country." There were many more equally silly statements.

To all the allegations made the *Millennial Star* of February 8th, 1917, over the signature of President George F. Richards, the editor, entered an emphatic denial and called upon Mrs. Cory for proof of her statements. The letter to Mr. Percyval, printed above, is the reply! Our readers can judge for themselves as to the merits of the case. Most of them will agree with Mr. Percyval who says: "I wrote this lady, suggesting that she give dates and particulars of the 'pass' and the 'threatening letters'; also specific cases of 'polygamy' and of girls whose names had been 'changed' on their arrival in Utah, etc., but the above letter is the only answer. Thus she abandons the strong argument of President Richards, and fails to substantiate the allegations against Latter-day Saint elders and the Church officials."

This is only what might be expected. For our anti-"Mormon" friends, when asked for proofs and facts, always fall back on some delusive line of defence in the dim and distant rear—for purely strategic reasons.

In his letter enclosing Mrs. Cory's "reply," Mr. Percyval writes, in part:

"Regarding her latest book, which she sent me for review, I find many errors, caused by her failure to visit the United States and see, for herself, how the 'Mormons' live in that grand State of Utah. On the large, outside cover of her new book

she shows a Church of England garb, with the clerical hat and closed collar, worn by the elder who figures as the chief character. This is most amusing, as every one in Utah and the intermountain country knows very well, that the Church of England garb is not worn by 'Mormon' elders. They simply wear the ordinary dress of civilians.

"I have interviewed many elders here, and elsewhere, and have talked with and asked the people these elders call upon, and they all unite in saying, 'The elders are never seen at the back doors, or area ways,' and have strict orders not to call at 'back doors.' They go in broad daylight, to the front doors of residences, when delivering tracts.

"Another statement, as published in her newest book against the 'Mormons,' is that she was told by the Emigration Commissioner that traffic in girls amounted to over seven hundred per week, and that polygamy is still practised 'under the rose.'

"From official sources, I have investigated this, finding that the number of girls going to the intermountain country is about equal to the men. 'I am told,' she continues, 'there are six thousand "Mormons" in England.' The actual number is over eight thousand now. In several chapters of her book she speaks of 'public baths now being used at "Desired Rest," in London,' from which it is inferred that she alludes to 'Deseret House,' the London conference headquarters. This is also an error, as at the latter place a baptismal font is installed.

"The 'murder of Ivy Bently's parents by a "Mormon" elder, in England,' is almost an impossibility, in these modern days, and reflects entirely upon the English laws not being enforced; and the 'successful escape of the elder, with Ivy Bently, the heiress, and Ada, the maid-servant, to Utah,' while the authorities made no successful arrests of the 'murderers,' has never occurred in England.

"Of course, it may be argued, this is a work of fiction; but it is stated in the preface to be 'based upon facts,' as they exist in the year 1917, at South Tottenham, in North London. Criminal records show that police inspectors are not usually 'sent out alone, one inspector being detailed to question the Bently relatives, after the elder has shot the father and mother of the heiress, and gone to Utah.' 'Mormon' elders are not allowed to flirt, nor to make love to anyone while on a mission, and if discovered doing so, will at once be disciplined. This statement was carefully made, by President George F. Richards, only a few weeks ago, at the semi-annual London conference. Thus the allegations of Mrs. Cory, that 'elders make love to English girls,' is at variance with the rules and regulations of the European mission.

"I find that the elders here, in England, come, many of them, from the highest walks in western life, from families of education and standing; many have occupied coveted positions in the states

of Utah, Idaho, Wyoming, and in Alberta, Canada; numbers are now 'fighting the great fight' for the Allies. Though still 'Mormons,' and United States citizens, they have volunteered their services. At the recent London conference there were four 'Mormons' in British khaki, and I am pleased to tell you their names, as follows: Private Reuben Carroll, of Heber City, Utah; Arthur Jensen, late of Utah; Corporal W. A. Carroll, late of Salt Lake City, now of Alberta, Canada; Sapper William Brown, late of Toronto, Canada. Thus practical patriotism is shown by the 'Mormons.'

"The 'emigration of Ivy Bently to Utah, where she is placed, by her Mormon husband, upon straw-hard beds, and her funds confiscated,' is a state of affairs which does not exist in, or near, Salt Lake City. That city has a modern police force, and the ladies of Utah are thoroughly protected. In the Utah Legislature there are well-educated women, some 'Mormon,' and some Gentile.

"Lions do not 'roam around Salt Lake City,' nor any other part of Utah, as mentioned by her, in the 'rescue party of English hunters, who finally rescued Ivy Bently and her English maid.' So the party of English huntsmen after big game in Utah, would have an amusing time of it. If lions roamed around Salt Lake City, Ex-President Roosevelt would not have had to go to Africa to hunt those royal brutes.

"Some English writers have strange ideas of Utah. Utah is a State of the North American Union. It has every known mineral. Its climate is grand beyond compare. Whenever President Eliot, of Harvard College, went within a thousand miles of Utah, he generally visited Utah's capital, where he became the guest of many of the Church authorities, as their sons were, and still are, among the most desirable students in the big Eastern universities. The complexion of the young ladies there is noted for its beauty. Le Grand Young, Heber M. Wells, Viola Pratt-Gillette, and many others, are examples of energy in the legal, banking, stage, and literary world of Utah. They are 'Mormons,' but they are received in high circles of society in Gotham, Washington, Boston, etc. Neither are there any examples of 'hair-pulling matches' between Ruth, Sophronia, etc. This statement is causing no end of ridicule. It makes one wonder that such absurdities can be published in these modern times. Life in Utah is the same as life in New York, or Florida. 'Mormon spies' do not 'make prisoners' of English girls; nor do they compel them to marry 'Mormon' bishops or elders; for there are no 'Mormon spies.' The *Millennial Star* is a moral, 'Mormon,' weekly publication, and no advertisements profane its pages. It contains historical data of special interest to the Latter-day Saints, and will be read by future generations for historical information. Bound in magazine form, it makes a desirable Christmas present for your friends. It is a

wondrous little chronicle of events, edited with great care. The Editor, President George F. Richards, is an Apostle of the Church of Jesus Christ of Latter-day Saints.

"'Winifred Graham' speaks of the elders at 'Desired Rest,' 'taking copious drinks of wine and brandy.' That, also, is a misstatement. I have been a frequent guest at 'Deseret,' and have most critically investigated the life of the elders resident at South Tottenham, and find no wines, no tea, coffee, or tobacco in use there.

"I have lived in Salt Lake City, held positions of trust there, and all over America, and have lately made an exhaustive study of 'Mormonism.' President James G. McKay, of 'Deseret,' and others, advise me that since *John Bull*, *Tit Bits*, and other publications have been attacking 'Mormonism,' the inquiries have greatly increased for tracts, circulars, etc., from the public.

"Just a line about Utah. It contains about 85,000 square miles, 345 miles from north to south, and 280 miles from east to west. The name is derived from the 'Utes,' an Indian tribe. Its altitude is about 4,800 feet above sea level, and this is at its capital city. It rises grandly to one or two elevations of 11,000 feet. These giant terraces descend to the general level of Grand Canyon Platform, in northern Arizona. From the latter came President Francis M. Skinner, president of the Norwich conference. Local glaciation has carved higher levels in the Uintah mountains, dividing it into a maze of amphitheatres, containing lakes, separated from each other by arteries and alpine peaks. 'King's Peak' is 13,000 feet high. By far the greater part of the high plateau district is drained by the Colorado River and its branches, the Green, Grand, and San Juan portions of whose courses lie in canyons of remarkable grandeur. Lake 'Bonneville' is the name given to the most important of the much greater lakes of the glacial period, whose old shore-lines are visible on any mountain slopes.

"Great Salt Lake is a remnant of Lake 'Bonneville.' At the western base of the Wasatch range are Salt Lake City, Ogden, Provo City, and other smaller towns. Agriculture has been improved, in late years, by a gigantic system of irrigation, and the 'Mormon' villages there, and further south, along the base of the 'Hurricane Ledge,' depend largely upon this industry. Important mining operations are carried on in the Wasatch mountains. Mercur, Tintic, Bingham, and Park City are well known mining centers. 'Ontario' is the big silver 'bonanza,' and millions in shining ore will continue to be taken from this richest of mineral deposits. At Park City lived Bishop William D. Lewis, now serving as conference president on the east coast of England. In the marshes of the Salt Lake are grebes, gulls, and terns, and formerly the white pelican. Many ducks are found there; the most numerous being mallard and teal; of the latter, pintail

shoveler, scoup, ringneck ducks and mergansers, wood and glossy ibises are commonly seen, and the white ibis is quite numerous. The Western Willett, the Bartramian sandpiper, and the long-billed curlew are to be found. The Gambels-partridge is resident in the southern part of Utah, and the sage-hen and sheep-tail grouse are on the plains. The dusky-grouse and grey-ruffed grouse are confined to the mountains and plateaus. Forests of fir, spruce, and pine grow on the mountain slopes, and maples, cedars, and oaks lower down."

GOD'S CHURCH ALONE POSSESSES AUTHORITY.

THE very fact, then, that no man has been able to set up the kingdom of God and establish the Church of Christ, with prophets, apostles, etc., and the divine gifts of the Spirit, and set in order the quorums of the Priesthood, and assign the duties of the Priesthood to the members who hold it—that fact, I say, is positive, irrefutable evidence of the truth, that no man since the falling away, since the great apostasy which followed the establishment of the Church by Christ, has known what the Church is, how to establish it, nor what is the power of the Priesthood, nor how to regulate those who hold it. These things have been made known, in our day, not by man, but by the Lord. They have been declared by the revelations of the Lord. And this organization and this authority has been established in the world by the wisdom and mercy and loving kindness of God, our eternal Father, for the salvation of His children; and its destiny, as has been said time and time again, and as we must continue to teach and declare to our children, is to bring about the salvation of the children of men who ever lived, and who do live, and who shall ever live upon the face of the earth. I know these things are true. I know it, not by the wisdom of men, nor the learning of men, but by the witness and power of the Holy Ghost. He has borne testimony to my soul that these things are true, the very truths of heaven, and that Joseph Smith was an instrument in the hands of God through whom they have been given again to mankind in the world.—ELDER HYRUM M. SMITH, in *Liahona The Elders' Journal*.

FROM THE MISSION FIELD.

Killed at the Front.—Word has just been received from President John D. Hooper of the death, in France, of two Leicester boys, members of the Church, Leonard Ward and Seth Bradley. Both were killed in action at the front. Sincere sympathy is

extended to their relatives and friends, who mourn their departure. May they find comfort and consolation in the assurance that our Lord "hath done all things well."

Baptisms.—A baptismal service was held at Durham House, 295 Edge Lane, Liverpool (Liverpool conference), on Sunday, April 8th, 1917, when two children from the Wigan branch of the Church were baptized. Elder George S. A. Tofte officiated. They were later confirmed members of the Church by Elders George F. Richards, Jr., and John E. Cottam.

On Saturday, April 14th, 1917, a baptismal service was held at Manchester (Manchester conference), when three souls were added to the fold. Elder Alma Moss officiated. The new members were confirmed the following day at Sacrament meeting in their respective branches.

A baptismal service was held at Ipswich (Norwich conference), in the river Gipping, April 12th, 1917, when one soul was initiated into the fold of Christ, President Francis M. Skinner officiating. The convert was confirmed immediately afterwards by Elder John M. Brown.

A baptismal service was held at the Latter-day Saints' Chapel, corner of Booth Street and Sycamore Road, Handsworth, Birmingham (Birmingham conference), on Tuesday, April 17th, 1917, when one soul was added to the fold of Christ, and later confirmed a member of His Church. Elder James H. Ludlow officiated, and Elder Leland Hair performed the confirmation.

DIED.

MOUNT.—At Stoke Park Colony Hospital, Bristol, April 11th, 1917, Sister Lucy Laurie Mount, of the Sittingbourne branch of the London conference. Deceased was the daughter of Brother Thomas W. Mount and Sister Lucy Laurie Comford Mount, of Sittingbourne, Kent. She was blessed by Elder George Naylor, and baptized September 28th, 1912, by Elder Moroni Green. (Utah papers please copy.)

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